

Beloved Companion:

We are soon to start on the study of the Caballistic Doctrine, and in preparation for it shall deal with certain preliminary issues of great importance.

It has been found that one of the most difficult aspects of higher study is that which refers to an analysis of Divinity. The various ideas about God are so diversified, so capriciously governed by creed, church, environment, experience and private opinion that those engaged in the study of this subject each consider God in a way different from that in which He is regarded by someone else. Therefore, in order to facilitate the absorption of further instruction in the deeper Mysteries, study well the explanation given here.

When the term "God" is used it is commonly understood as referring to the Force responsible for the creation of the terrestrial Universe. The average person understands Him as a superman, who decreed that the Universe come into manifestation and who has, in support of that Decree, subsequently controlled life and existence in that Universe. This idea includes an active Force, vital, directly concerned with the affairs and conditions of this plane. However such a conception of God takes no cognizance of the Divine Force, the First Cause, the Absolute, the creator of Spirit.

It is to an understanding of this Principle that Occultism is directed. The Deity concerned with the functioning of the Universe is lesser in Power and in jurisdiction than that representing the Absolute. In all things there is a central stillness which knows nothing of motion or change. The idea of the Absolute should be without restriction, boundless, impersonal, infinite. It must include the All in All which cannot be divided.....the Spirit and the Soul, the suspended synthesis of the Seventh Plane aspect. The fact that God (as He is commonly represented) is depicted as active, as manifesting, restricts His Powers, conditions his consciousness by imposing duty and responsibility. Therefore the exoteric conception of Deity is not the highest understanding of Divine Force, but is imperfect, incomplete. If he is to know awakening, it is necessary that Man expand his consciousness to include an appreciation of Powers superior to Osiris or Jehovah.

It is true that a governing, working force exists, else the Universe would remain in Essence, not manifesting in substance. Such a working force is not the Source, but a reflection of a higher pattern. The influence of the Seventh Plane is simulated on lower planes, but the Seventh Plane itself is entirely divorced from matter. In almost every religion there seems to be at least a wavering gesture toward understanding the Unmanifest, or at least some attempt is made toward intimating the qualities of the Absolute. For instance, in Genesis, altho the conception of Deity portrayed is that of a manifesting agency, the Book does not describe the method by which His Universe is brought into being. It does not picture Jehovah as a God who fashions with His own hands a world of matter. He is, rather, pictured as a Master Builder, directing, not laboring. By expanding

consciousness one step further, we can approach an understanding of the primordial Cause, the Absolute, superior to and above Jehovah.

In addition to personal opinion and theological doctrine, race has a great deal to do with an individual's understanding of God. Various tribal anthropomorphic Gods are worshipped, each differing from the other because of the racial traditions of the several tribes. Because of the fact that the God Force is so diversified in its aspects and faculties, one type of mentality is capable of grasping one aspect and excluding others. Thus it is that each race supports a certain theological principle which may not entirely agree with the principles of other sects. Yet each belief is begotten of the Logos, but none wholly encompasses the composite qualities of the Logoidal consciousness. To the Egyptian, the god force was Osiris, later Hermes. To the Jews, it was Jehovah, to the Hindus, Brahma. All is the same force, partially realized by various tribes.

The soul of the world, the Anima Mundi, changes periodically. It is permanent and changeless in its inner Essence, but on the Lower Planes alters with evolving conditions.

It is thru the intervention of the Seven-Fold Rays of the Sun bringing Light into Darkness that Man is drawn into rapport with the Logoidal Force. The species of Man may be considered as a third Logos, the second being the Christ Force. The Absolute on the Seventh Plane is passive Wisdom, the Christ Force is conscious, active Wisdom, with man as the direct issue of the inter-play and sympathetic association of the two influences.

In Caballistic study you will have explained to you the Veils of Negativity, that is, the Higher phases of consciousness beyond even the Absolute.....to a full comprehension of these, the human mind cannot reach, but as all things have an Archetypal mold upon which they are patterned, intuition tells us that even the Absolute is a reflection of a still more remote force. Therefore, the Logos (the Word) born of Mind, is the rendering as in a mirror, of still higher forces. Just as a photograph depicts a likeness in shadow of the original subject, so do we find that the Logos mirrors the focused vibrations from the Veils of negativity. Similarly, man reflects the Logos.....thus we have the great mystery of the Macrocosmic and Microcosmic Worlds.

Every great world teacher has been a simulacrum of Logoidal power, more intensified and direct than that which is manifested in the consciousness of less developed individuals. In the majority of cases, they have passed through a series of incarnations, each one as an Avatar during which time their powers of leadership were matured. They bring the Divine Message to each succeeding Age, couching it in phraseology suitable for the understanding of that Age, sacrificing themselves for the good of Humanity, and being reborn in various guises as instructors and sages.

They are part of the great Divine Hierarchy, thru which the powers of the Logos manifest. The Universe is controlled by an

order of Spiritual beings whose faculties and responsibilities are as accurately judged, and disciplined as those of the officers of a great army. Each of the Spiritual Beings manifests a separate personality, segregated from the whole and devoted to certain duties. The Saviours in bringing a revised statement of the permanent and enduring Divine Message, "save" their followers from a Hell of darkness, ignorance and evil.

And now I want to give you a little Ceremony which is to be performed with a reverential appreciation of its Mystical meaning, and actuated by a real desire for the influx of that Power which descended upon the Apostles at Pentecost and which is described as the Tongues of Fire which "sat upon their heads". It is to be performed twice each month in the Quiet of your Sanctum. If the time for using this ceremony falls on a regular Sanctum night, it may be used as a substitute for the usual opening ceremony.

First, there is the opening Service, the little period of Quiet Meditation, dwelling upon the Ceremony about to take place, attuning your Mind with the Divine - for a few moments thus preparing yourself for the performance of this great Rite.

Then, secondly, you are to rise from the chair in which you are sitting, and you are to draw about yourself the Magic Circle, imagining it keenly, and invoking the Names of Power with command and assurance.

Third, standing by your chair, you are to raise your hands in the Sign of the Chalice, which consists in lifting the arms above the head with the hands cupped as if about to catch something falling from above. In this position the head involuntarily thrown back and the face turned upward the whole Attitude is that of one who awaits the Descent of Power. You must realize that these Symbolic Attitudes are called in Esoteric Terminology "Signs", and that they are very important, for they render in the Universal language of Gesture the idea which should have been inwardly formulated. (If you are particularly interested in traditional significance of posture and gesture, see Raymond's "Principles of Aesthetics".) Even in the case of one who is perhaps not so highly advanced as to fully understand all the Significance of the Inner Processes and Ceremonials, the very assumption of such an Attitude tends to induce the corresponding State of Consciousness and automatically renders him an adequate Celibrant, apart from the perfection of his Methods. You have only to experiment with this Attitude of the Sign of the Chalice and note its effect upon Consciousness to be in a position to understand something of what goes on in the Consciousness of one going thru this Ceremony.

Now, holding this attitude, you are to make the following Prayer to the Master of Masters, whose Name is the Name of Power in the Heavens: "Master of Love and Compassion, I am dedicated to Thy Service, I approach Thee in Faith, in the Christ-Force, the Unseen Companion of the Heart. Prepare me, O Lord, to drink of the Living waters of Life soon to be made manifest unto me. Open my eyes that I may see, and my Heart that I may understand; make the Way plain, O

Lord, that I fail not in Thy Service. May I be a Channel whereby Thy Holy Ones may approach the World! May I be a Center of Radiation of Thy Power! And teach me to 'travel light' as do all who travel on the Path, to give myself entirely to Thy Service, to attune myself to Thy Will, to suffer gladly for Thy Sake, to lay down at once the small personal Life for the Great Cosmic Life, to love with the Love of God."

This Ceremony is to be performed on the night of the Full Moon, and on the night of the New Moon, twice each Lunar Period. After it has been performed, you may quietly leave the Sanctum, or you may remain to read your lesson, or review any of the lessons or the experiments which you choose. After you have thought this over carefully, I will discuss it a little further in the next lesson, before going on with the new work.

In the Bonds of the Eternal Brotherhood.